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## CHRISTIAN WORLD.

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## THE EVANGELIZATION OF ITALY.

The Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION are very confident that not only the friends and supporters of the Society, but all those who take an interest in the evangelization of the Papal nations, will approve of their making a special appeal for aid in this important juncture. At their last meeting, held a few days ago, they resolved to commence, without delay, Missions in New Granada and Brazil. They appointed a missionary (a converted Spaniard) who, with his family, will perhaps sail for Panama before this address will meet the eyes of the reader. They have also appointed a missionary for Brazil, who is at once a minister and physician, and will go thither with his family, and if possible accompanied by a fellow-laborer, as soon as the Board can have the means to send them. It is highly important these missions be at once undertaken, and prosecuted with vigor. To enable the Board to do this, prompt and effective aid is indispensable, especially in reference to Brazil.

But the Board have also decided upon commencing a Mission in Italy. For this purpose they have appointed the Rev. E. Edwin Hall, (of Guilford, Connecticut) who has spent three years as their Chaplain at Rome, and who knows well the Italian language and the Italian people. It is very desirable that Mr. Hall should go as soon as possible to his post of labor. And it is the purpose of the Board to send him and his lady and two children, early in April, if the friends of the Society will enable them to do so. The city of Florence will be the center of the proposed mission in Italy. It will be one of Mr. Hall's duties to endeavor to promote the Spiritual interests of his own countrymen, who in large numbers visit that city every year, and make a longer or shorter sojourn there. This he will do in all practicable ways.

Another, and by far the most important of his labors, will be to direct and superintend the work of the Society in Italy. That work will be the employment of colporteurs, evangelists, and ordained ministers, as missionaries in that country. These men will be Italians, not foreigners, it is expected. The Board hope, through him, to do something too in the work of educating pious young Italians for the ministry, for which Florence fur-

nishes great facilities, especially since the Waldenses have removed their Theological Seminary, with its professors and students, to that city.

In addition to all these ways of doing good in Italy, the Board hope to employ the Press as a means of disseminating the truth—by the publishing of books and tracts of edification, and papers, occasional or periodical, made properly attractive as well as instructive, for the youth as well as the adult classes.

The Board trust that they will be able to organize an effective Committee at Florence, composed of Italian as well as American and English brethren, and of which Mr. Hall will be the Secretary as well as a member. They hope that Drs. Revel and Geymonat, the Professors in the Waldensian Theological Seminary at Florence, will consent to be members of that Committee.

Through this Committee the Board purpose to carry on all their operations in Italy. Already they have two colporteurs at work in Sicily, and are aiding in the education of one young man in the Theological Seminary at Florence. And if the friends of the Evangelization in Italy will give them the means, they will have a dozen missionaries at work there before many months pass away.

The importance of having a wise and effective Committee in the heart of Italy, to receive the funds that may be sent them, find and employ the missionaries, and transmit to the Society full details and reports of their labors, their successes, as well as their trials, in order that its friends and supporters may know what is doing with their money to advance the Kingdom of Christ in that country, cannot be overstated. It will be the first attempt to organize such a Committee.

Such a Committee may be useful to the Bible and Tract Societies of our country as well as to the AMERICAN AND FOREIGN CHRISTIAN UNION. The want of such a Committee has long been felt. Hitherto the most that has been done in Italy has been done through Committees outside of that country. It will not be possible to prosecute the work much longer to good advantage in that way. What gives to the missionary work its efficiency in France, Belgium and Switzerland, is the admirable Societies and Committees at Paris, Lyons, Geneva and Brussels. This is now true of Ireland and Canada. It is time that there was such a Committee in Italy, that can superintend and direct the work from near and not from afar.

Such is the brief statement which the Board deem it necessary to make to those who desire and pray for the salvation of Italy.

But what need is there of words? Dear friends, is it not clear that now is the time to work in Italy? The door is now open to spread the Scriptures in all Italy (including the islands of Sicily, Sardinia, Corsica, Malta, Elba), with the exception of Venetia and the small part of the "Patrimony of St. Peter," over which the Pope still bears rule. The Word of God may now be given to TWENTY-THREE MILLIONS of people in Italy. This has been so, for the first time in twelve centuries, within the last six months. Who shall take hold of this work, if our American Churches do



not? Have we not a right to do it? Are we not able to do it? If we are not, who are more able? Are our brethren of England, who are responsible for more than two hundred millions of the human race that are now under her sway? Are our French and Swiss brethren, with all their burdens? Certainly not. It is *WE* that ought to bear a great part in this work.

May we not ask, then, that *all* our friends who may read this appeal, will be so good as to help us by sending such donations as they can, however small? May we not ask the ministers to read this appeal to their congregations, and take up a collection for the object, and send it to our Treasurer, or to the Financial Secretary, (156 Chambers street, New York)? There are very many congregations to which we cannot send an agent; in such cases we must depend on the pastors. In several cases we have lately received handsome donations—of course not large ones—from Sunday Schools. One church in New Jersey has agreed to support a colporteur in Italy. An interesting female “Christian Union Society” has just been formed in Baltimore, which agrees to raise at least \$300 to support a missionary in that country. Are there not other cities where the same thing can be done? *Brethren, do what you can, and do it soon.*

In behalf of the Board,

THOMAS DE WITT, *President of the Society.*

ROBERT BAIRD, *Corresponding Secretary.*

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## THE SPANISH MISSION TO PANAMA.

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The interesting and important nature of the mission appointed to the Isthmus will be clearly understood after a brief view of the peculiar situation of the place, its mixed population, and the floods of travelers passing through it.

The privilege of constructing the inter-oceanic railroad was granted to the American Company by the government of New Granada, in preference to other foreign companies which were competitors for it, viz: an English and a French company; because the President, General Mosquera, and his friends in the Cabinet and Congress, preferred the influence and friendship of our country and countrymen. Immense advantages have resulted to us, nationally, from that friendly act of preference; and the benefits to our country and the world which are in prospect are beyond calculation.

But the advantages now afforded by the railroad have not been secured to passengers and their friends, without certain sacrifices on the part of other men, which are not taken into account as they ought to be. Christians in the United States have not duly remembered that hundreds of poor laborers lost their lives in that tropical climate, so fatal to persons exposed to the miasmata of the swamps, especially in the rainy season, in order that the travelers to and from California and other parts of the Pacific, might no longer be exposed to the old way of crossing the Isthmus in open boats, and on mules, or to circumnavigate Cape Horn.

It has been found difficult to obtain missionaries, or pastors even, for the English-speaking residents on the Isthmus, because of the apprehended dangers of disease and death ; and no man has been stationed there to offer the blessings of the Gospel to the native and other Spanish-speaking people, who far outnumber them. Six months ago, no man was known in our country fitted for such a duty. But the Rev. Ramon Monsalvatge, who providentially was recalled from his second mission to Oran, last season, was not only known, from long experience, to possess the necessary and the most desirable qualifications, but was found ready, and joyfully accepted the proposal, relying on God to protect himself and his interesting family from the dangers of the climate. The AMERICAN AND FOREIGN CHRISTIAN UNION have now undertaken that mission, and will send Mr. Monsalvatge to occupy a permanent post at Panama, where we may soon expect to hear of him, at work in day and Sunday Schools, preaching the Gospel to the poor, distributing tracts, Bibles, &c., and visiting from house to house, and from vessel to vessel. Such are his remarkable qualifications for all these departments of evangelization, proved by many years of experience in various places, in Europe, Africa, and North and South America, that those who know him best, entertain the highest expectations of the results of his faithful, judicious, and persevering efforts.

So varied and peculiar are the classes of people, for whose spiritual good he is prepared, that we could fill pages with interesting accounts of their various origin and circumstances ; but want of space requires brevity at the present time. We must, however, remark that in addition to the travelers of different nations who usually cross the Isthmus, to some of whom Mr. M. may offer Bibles and tracts in different languages, large parties of colonists are expected hereafter to go from Switzerland, France, and other European countries, to settle on the fertile lands on the Pacific coast of Central America, among whom are Protestants as well as Roman Catholics ; and Mr. M. speaks French fluently, and has been a colporteur in France.

Again : he will have great facilities for corresponding with his old friends in different parts of New Granada, editors of liberal newspapers and others, through whom his own operations may be renewed and extended far into South America, and wide districts may be opened for the Gospel. A small newspaper, in Spanish, has long been an object of desire with Mr. M. and some of his friends ; and, at a small annual expense, a most useful little illustrated sheet can at any time be widely circulated, of such a kind as would please every eye, attract, interest, and improve every reader, and carry the most important truths to remote interior regions of those Spanish-American countries, where no missionary could be expected to find his way in a hundred years.

Will not every Christian approve of the new Panama mission ? Will not every reader, even, of this brief and imperfect sketch of its plan and objects, be ready to wish the AMERICAN AND FOREIGN CHRISTIAN UNION *God speed* in this enterprise, which has long been meditated by some of the ear-

liest friends of the Society, and many times commended to God in secret prayer? Will not every person who has enjoyed the advantages of the railroad, or who has had a friend pass over it in health and safety, exempt to the dangers attending a long exposure to the climate, cheerfully acknowledge his obligations to the poor, neglected, and too often despised remnants of the families, widows and orphans of the laborers, by whose toil, and often at the expense of whose lives, that noble work has been accomplished? A trifling sum, contributed by even one in ten of our Christian countrymen who are, in such a sense, debtors to the poor *Isthmians*, would abundantly endorse that mission, and set it in immediate and unembarrassed operation.

One more consideration ;—and that a solemn one. In 1856, a sudden insurrection of the poor and mixed population of the Cienaga, (or Swamp) near Panama, produced a terrible conflict, and the death of a number of passengers, while it filled every heart with dread of the recurrence of mobs and murders ; Mr. Monsalvatge's evangelical labors among those poor, ignorant, unemployed people, would be the most effectual means that could be devised, to render them peaceful and worthy citizens.

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## FRANCE.

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### THE CRISIS IN THE REFORMED CHURCH OF FRANCE.

The following communication, from the Society's minister at Paris, the Rev. Dr. McClintock, dated Paris, January 16, 1861, will be read with great interest. The evangelical element in the REFORMED CHURCH OF FRANCE—one of the two Protestant Communions in that country which are in connection with the State, and partially supported by it, the other being the "Church of the Augsburg Confession," or Lutheran—has been gaining in strength every year, especially since the accession of Louis Philippe to the throne in 1830. The history of this movement in behalf of the Doctrines of the Reformation in that Church, is most interesting and instructive ; we shall speak of it at no distant day, God willing. It is sufficient now to say that when Napoleon I. gave the Protestant Church, in its two great branches, a legal existence by his "Organic Laws" of 1801–02, it is by no means certain that among all the young men who rushed into the ministry in both, to get the salaries he created and avoid the *conscription*, there were even two who were really converted men ! At Buonaparte's downfall, in 1815, it is supposed that there were three or four—among several hundred ministers ! Twenty years later (1835) it was believed there were eighty ! Since that time, thanks be to God, the number has been more than quadrupled. But what are the others, amounting to as many, if not more, who are not believed to be evangelical? They are *latitudinarians*. This is the least that can be said. Some are *rationalists*, without doubt. The controversy which has sprung up, and of which Dr. McClintock gives such an interesting account in the following letter, will



throw much light on this subject. The issue will be a more complete organization of the evangelical element, and its more complete establishment in the hearts of those who hold, and desire to maintain, the doctrines of the Reformers and of the Apostles. This crisis has been long foreseen.

“The crisis of the Reformed Church of France, symptoms of which I have mentioned in former letters, seems to be rapidly approaching. The line is drawn between Evangelical Christianity and Rationalism. It will not be long, according to present indications, before every man will be compelled to take his place, openly and decidedly, on the one side or the other.

“The controversy between the leading newspapers of the two parties is taking on a form of sharp and even rude invective, which is, in recent times at least, very rare in French journalism. The *Lien*, conducted by the younger Coquerel, represents, as your readers are aware, the Rationalistic party. The venerable Dr. Grandpierre leads the evangelical side in his journal *L'Espérance*. A recent number of the *Lien* has a reply by Pastor Mourgues, of Vastres, to an article of Pastor Martin, in the *Espérance*, from which I make a few extracts, to illustrate the severity and even bitterness of the controversy in its recent aspects.

“‘Are we hypocrites?’ ‘Yes,’ replies M. Martin. ‘It is the first time this charge has been so clearly made. To be sure, we are accustomed to strange fantasies on the part of the *Extreme Right*. Yesterday we were ‘Atheists,’ ‘Deists,’ ‘Pantheists,’ ‘Pagans,’ or at best, ‘Mohammedans.’ To-day we are simply *hypocrites*. . . What has induced M. Martin to apply this kind phrase to us? Does our language displease him? True, it is not quite in the style of that dear *brogue of Canaan* which comes so harmoniously from the mouths of the initiated. . . . Take care, sir. You are treading on slippery ground. Your tactics are understood. . . We are members of the Reformed Church of France. Have we not the same rights in it that you have? We *think* we have, if you do not: and we shall keep our post and defend it. . . You do not want us. . . We are ‘imposters and hypocrites.’ Why, then, do you remain side by side with us? As for me, when I find myself in bad company, I get out of it as soon as possible. Why do you not take this course? . . . Keep your place, if you please; but keep the peace also, and we shall leave you to your repose,’ &c., &c.

“In the number of *L'Espérance* for Dec. 28, 1860, M. Grandpierre gives a rapid review of the events of the year. He notes the election of Professor Bois to a Theological chair at Montauban as one of the most signal events of the year in the history of the Reformed Church. ‘The contest for this election lasted over four months. It was conducted with vigor; but honorably, legally, and with great respect for individual character. It was a strife, not for men, but for principles.’ Let us see now how M. Coquerel, in *Le Lien*, describes the same event. ‘A chair was vacant at Montauban. The partisans of liberty and those of authority each chose their candidate. There was an active combat; and liberty did not conquer. But there are defeats which are nobler than victories; and it were better to fail as we did, than to triumph as our adversaries did. . . . After its victory the party of exclusiveness overstepped all limits, and commenced what it calls, justly enough, *the orthodox crusade*.’

“The *animus* of the two parties may be, perhaps, still better discerned from the statements given by the two journals already cited, of the history and prospects of the present conflict. *L'Espérance* of December 28 speaks as follows:

“‘We are sorry to be compelled to say that a crisis appears unavoidable. All admit that a decision one way or the other is imperatively necessary. It is a sad

state of things for a Church to be torn, not only by two dissenting parties, but by two religions, fighting in her bosom, without power to sustain her own champions against her assailants. The Church has a doctrine, but cannot enforce compliance to it; she loves order, yet is a prey to anarchy; she desires to be an orthodox Protestant Church (as she has sufficiently proved to all who venture to doubt it), yet, in reading some of its periodicals, or listening to some of its ministers, one might question even her right to be called a *Christian* Church. If the Consistory be weak, infidel or poor, the preacher can with impunity assail, despise, or insult in the pulpit the Church whose insignia he wears. Such disorder would not be tolerated elsewhere. When a minister ventured on less offensive audacities at Strasburg, he was censured and made to respect Christian truth. With us, however, there is no supreme Church authority, and the civil authority discreetly respects our liberty even when it degenerates into license. Some speak of the Church being oppressed; and so they may; it is oppressed by a minority who disturb religious order, and who prevent the restoration of a discipline and ecclesiastical government which would limit their freedom. Singular liberalism it is, which opposes the autonomy of the Church from the feeling of its own weakness, and by fear of its own dangers. We should deserve such a yoke if we submitted to it. For what do we ask? That the Church may be enabled to *decide*; that she may rid herself of the evils from which she suffers; that she may regain her just autonomy. This demand is too just and too well grounded not to be granted by a government which has done so much already to improve our institutions.'

"On the other hand, listen to *Le Lien*, January 5, 1861:

"The orthodox party organizes a *crusade*. But a crusade implies war. A sad thing is war in a Church; yet war we have indeed. The sharpest pens have set to work both in newspapers and pamphlets. The forlorn hope of the party has rushed into print, making free use of hard words, and the Church, to the great astonishment of the faithful, has heard of dismissals demanded for religious opinions, and a coming *schism* has been spoken of and represented as a desirable event.

"This is both sad and serious, though we do not find in it ground for much apprehension. It is sad, because in view of the important events which agitated the religious world, the reformed Church of France could find better employment for its activity than in tearing itself to pieces with its own hands; and because orthodox, whose attacks have created the storm, prevents the Church from fulfilling its Heaven-appointed mission, and puts under the bushel the light which should dissipate darkness throughout the land. It is serious, because it is unfortunately not to be hoped that the small body of orthodox exclusives will lay down their arms; we may, on the contrary, expect fresh attacks from which we shall have to defend ourselves. Experience has taught us that the party claiming authority in matters of faith, never gives up any of its pretensions, and that its aim is absolute power at any cost. It has even learned not to hesitate before measures which others would not employ, and we have recently seen it appealing to civil authority, which, of course, in France is Roman Catholic.'

"A résumé of the discussion, thus far, is given in a pamphlet just issued, under the title *L'Eglise Reformee de France et la Theologie Nouvelle* (Paris, 1861, 8vo. pp. 89). It contains the letters of Pastor Poulain, republished from the *Esperance*, with the replies of M. Coquerel fils, from the *Lien*: and a number of other pieces belonging to the history of the controversy. The dissemination of this pamphlet will open the eyes of many quiet pastors and people who have hitherto been blind to the evil tendencies of the so-called *new theology*.

"Yours truly,

"J. McCLINTOCK."

## AN APPEAL FROM WALLACHIA.

We are very sure that the Appeal which is contained in the following letters will excite much interest in the hearts of our readers. It comes from Bucharest, the Capital of Wallachia, the larger of the two trans-

Danubian principalities of Turkey. The population of that city is not much short of 75,000 souls. The population of the principality is nearly two millions and a half. Moldavia, the other principality that lies north of the Danube, has a million and a half of inhabitants. The two principalities have between them, four millions of people, almost all of whom are nominal Christians, and are adherents of the Greek church. They are believed to be in the main, descendants of the old Dacians.

The capital of Moldavia is Jassy, a city of 25,000 or 30,000 inhabitants, on a small branch of the river Pruth, and situated in a beautiful country of hills and vales. But Galatz, on the north or left bank of the Danube, between the Sereth and the Pruth, has a population of 40,000, and is the most important, as well as the largest, city of Moldavia.

Wallachia and Moldavia are now united so far as to have one Diet or Legislative body, which makes the laws, subject to the approval of the government of the Sultan. The Hospodar, or Governor, is appointed by the Sultan out of a certain number proposed, we believe, by the Diet. There are but few Turks or other Mohammedans in these principalities; and the subjection of the people to the Sultan is almost nominal, for it is chiefly expressed by an annual tribute, which is not heavy. There is a deplorable want of good schools; and the ignorance and superstition of the inhabitants, especially of the lowest classes, is great. No papal country in Europe stands more in need of the blessed gospel than this Moldavo-Wallachian portion of Turkey. And as it seems to be open to evangelistic efforts, to some extent at least, it becomes those who love the truth to lose no time in imparting it to the millions of people of that land, who seem to have but little of Christianity beyond the name. On the south side of the Danube lies the large province of Bulgaria, which has a population of nearly four millions of people, among whom are many more Mohammedans than in Wallachia and Moldavia. The Bulgarian race are also of the Greek Church, and in a state remarkably favorable to the reception of the true gospel. The Methodist Episcopal Church of the United States has commenced a mission among these people under very auspicious circumstances. At this moment there is great dissatisfaction among the Bulgarians with the new Greek Patriarch of Constantinople—so much so that they talk of going over to the Roman Catholic Church! To bring about this disruption, Rome has her emissaries among the people, in the garb of the cunning sons of Ignatius Loyola, who are toiling with a zeal worthy of a better cause.

Having made these preliminary remarks, we proceed to lay before our readers a letter from the Rev. W. F. BECKER, of Hamburg, Germany, an excellent missionary among the Jews, whose acquaintance we had the pleasure to make in Warsaw, in 1837, and to renew in 1846.

“HAMBURG, Nov. 17, 1860.

“MY DEAR SIR:

“Mr. F. G. KLEINHENN, a Missionary of our Society,—formerly, like myself, stationed at Warsaw, but now since four or five years at Bucharest—knowing that



I have the privilege of being acquainted with you, has sent to me the enclosed letter, with the request to forward it. I therefore take the liberty to send it to you, hoping and begging, that, as you were kind enough to assist us at Warsaw in circulating good books, your Committee will also kindly accede to his request for Wallachia, as far as they may be able.

“Since a little more than a year, some friends at Bucharest have endeavored to stop the current of ignorance and vice prevailing in the country to a great extent, by printing and circulating several tracts; but their means are very inadequate for such a task. If, therefore, your esteemed Committee would kindly supply them with a quantity of good books, or the means for preparing and printing them in the country, this would no doubt prove a great blessing.

“As the enclosed letter will give you further information on the subject, I need not say more. Praying that the blessing of our Gracious God may abundantly rest on your Society’s labors, and also on yourself, I remain with Christian regard,

“Yours very sincerely and affectionately,

“F. W. BECKER.

“Rev. Dr. BAIRD, New York.”

The letter of the Rev. Mr. KLEINHENN, which Mr. BECKER encloses, and of which he speaks above, is as follows:

“BUCHAREST, WALLACHIA, Oct. 27th, 1860.

“DEAR SIR:

“I have been requested by the Committee of our *infantile* Tract Society to lay before the friends in America a brief statement touching the formation of a local Tract Society in this distant part of Europe, and to request help for the same.

The Danubian Principalities have been, up to a very recent date, a sort of *City of Refuge* for the many timid ones of the neighboring countries, who fled from the horrors of the military conscription; for political refugees; for the vile of many lands; as well as for the adventurous. A large number of foreigners—especially Germans and Hungarians—have consequently congregated together in these countries, and as a considerable amount of freedom has existed, restraint of almost every kind has, to a fearful extent, been laid aside. One would almost think that vice had become virtue and a necessity.

“Little, very little, had been attempted to mend this state of things until a few years ago; and thus far it has been far more for the external observance of religion than for impressing the heart and conscience. Rationalism, intellectualism, were the uncertain sounds which were given forth from the pulpits of the Protestant churches. From abroad,—from the evangelical churches of the Protestant lands—hardly an inquiry has been made about the spiritual welfare of the millions of people in the principalities except for the Jewish synagogue; whilst other lands and nationalities have been largely thought of.

“Last October, after having thought of the neglected state of the people, and mourned over it, I invited a few friends to meet with me in consultation on the subject; and the formation of a Christian Tract Society in Bucharest was the result, in order by such means to work upon the masses. The number of active, pious, Christian-minded men is very, very small here; so that we cannot expect more for a time, than the ‘Day of small things.’ However, up to March 31st, we had printed 5,000 small Tracts, and distributed nearly the half. And since then we have printed the *first* Wallachian Tract in an edition of 2,000. Hungarian Tracts we have received gratis through a friend.

“ We are particularly anxious to be at work in the Wallachian language, and if possible to publish several larger religious standard treatises, calculated to reach certain classes of society; for instance, ‘ Pilgrim’s Progress,’ ‘ Ministering Children,’ ‘ Annals of the Poor,’ ‘ John Angell James’ Anxious Enquirer,’ etc. This we cannot effect without considerable help from Christians in other countries, especially in America and England. We venture, therefore, to appeal, and that too, imploringly, of your Committee, and the Committee of the American Tract Society, to make us a grant for the furtherance of the above named objects through the instrumentality of our *local* Tract Society. We boldly ask for a large grant, a double one, in view of the cry which may be justly raised by the poor benighted, idol-bound Wallachians, ‘ No man careth for our souls.’

“ Hoping for a favorable reply, I can only add, May our infinitely Gracious God, in Christ Jesus a thousand fold increase your capabilities, and multiply by myriads your blessings.

“ With the same mail I send you a couple of our *first* Report, and the *first* Wallachian Tract.

“ I remain, dear sir, yours truly in gospel bonds,

“ F. G. KLEINHENN.

It may well be asked: Who can read the preceding “Appeal” without having his heart moved? Here are four millions of superstitious, benighted people in the Danubian Principalities, who call themselves by the name of Christ, that need the Gospel almost as much as the heathens and Mohammedans. They are in a manner prepared for it, for they have a *heart* and a *conscience*; there is a foundation on which we may build. The population of those Principalities is about as great as that of Belgium. And perhaps there is as much true religion in them as there was in Belgium in 1836, when we first visited that country. And now after a lapse of only twenty-five years of prayer and effort, there are, in Belgium, fifteen evangelical ministers, five evangelists, more than thirty churches, chapels, and places of preaching, ten colporteurs, sixteen pious school-teachers, and ten thousand Protestants connected with the “Free Synod” which embraces all the churches, ministers, evangelists, etc.

Who, of our many readers, feel disposed to help the “infantile” Tract Society at Bucharest to publish some of those good books of which Mr. Kleinhenn speaks? If there be any such, let them send their contributions to us, and we promise that they shall go, without unnecessary delay, through the hands of Mr. Becker, at Hamburg, to their destination in Bucharest. May the Savior incline the hearts of some of His followers to listen to this simple and touching “Appeal.”

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#### RELIGIOUS MOVEMENTS AMONG THE GREEKS OF MACEDONIA.

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Many of our readers may remember having seen in this city a young Greek, Mr. Michael D. Kalopothakes, who spent several years in this country, perfecting himself in the study of Theology and Medicine. On his return to his native land, he established at Athens a very valuable

newspaper, "*The Star of the East*" as it is called, of which we may have more to say on some future occasion. Acting as agent for the British and Foreign Bible Society, he lately visited Macedonia, to see to what extent the Holy Scriptures had been distributed among the natives. He has published some interesting statements respecting this tour, in his journal, from which we translate some extracts :

"We found that a considerable number of copies of the New Testament had been distributed among the inhabitants of Cassandra, but that most, if not all of them, had been destroyed by order of the patriarch of Constantinople. The peninsula of Cassandra comprises twelve villages, inhabited exclusively by Greeks of the Eastern faith. Politically it is subject to the Pasha of Thessalonica : ecclesiastically, to a bishop of its own, who is under the control of the metropolitan of Thessalonica. With the exception of the representative of the Pasha, and a few custom-house officers, there are no Turks at Cassandra. The seat of the Pasha's lieutenant, (who is the governor of the peninsula), is at Balta, where is also the episcopal see. In each village, however, there is a Greek supervisor to receive the complaints of the citizens, if we rightly understood our informants.

"Within the past six years, two religious movements have occurred in Cassandra. The first, in 1854 or 1855, was the result of the unchristian conduct of the bishop of Cassandra, which compelled some of the most respectable and virtuous inhabitants of various villages to abandon the Eastern Church, and to seek a preacher from the Protestant Missionaries residing at Thessalonica, and belonging to the established Church of Scotland. The second, last year, arose from the insatiable avarice of the supervisor of Balta, and the unsatisfactory economical condition of those that set it on foot. They hoped that by this means, they would be able to escape the persecution of their creditors. This movement, therefore, had a private and political character, rather than a religious one ; the bishop of Cassandra did everything in his power to prevent its spread, but in vain.

"The result of the former movement was the mission, in the first instance, of two Greeks to preach the Gospel to the families thus detached from the Eastern Church, and afterwards of two young Germans, whom we found at Balta, occupied in acquiring the Greek language, in order to become qualified to engage in ministerial labors. The result of the latter, was the separation of many families, and in one of the villages, Athetos, of an entire parish, (over two-thirds of the inhabitants,) with its priest, from the Eastern Church, and their union with the Catholics of Thessalonica. The latter, profiting by circumstances, had at once sent priests to Cassandra, who visited the villages, promising French protection to all who merely recognized the Pope as head of the Church, and drew after them all those disaffected either towards supervisors, or the bishop, or the Turkish authorities themselves, whose oppression they believed that they would escape by becoming Catholics !

"With one of these priests we had a tolerably long discussion, in the presence of some of their young proselytes, especially on those topics respecting which the Papal Church boasts her superiority ; as e. g. on the question whether the Papal Church is the mother Church of Christendom, on the supremacy of the Pope, the celibacy of the clergy, the publication and sale of indulgences, and the preventing of the circulation of the Holy Scriptures. We showed this good priest that although the inquiry, which of the Churches was first founded by the apostles, has no importance, still the Church of Jerusalem in the first place, and those in Macedonia and Achaia next, have precedence in this respect ; for while the apostle Paul was writing to the few



Christians residing at Rome, there were organized Churches in Corinth, Thessalonica, Ephesus, and elsewhere."

In the course of his discussion, Mr. K., tells us that he replied to each of the other points in succession, showing that the "Power of the keys" was given equally to all the apostles; that the celibacy of the clergy is stigmatized by St. Paul expressly, as "Apostacy from the faith," etc. The controversy seems to have been carried on with marked ability.

"Afterwards our conversation turned to many other subjects, respecting which our good Jesuit, not being able to sustain his allegations, confessed that he was not ready at that time for such a discussion, but said that if we would remain a few days, he would bring us citations, not only from the New Testament, but also from *Chrysostom* himself, in confirmation of what he said! From the discomfited priest, Mr. Kalopothakes turned to the others, and expressed his sorrow, that 'So many Greeks had forsaken their own religion based on the Gospel, and had joined another which had ever manifested itself hostile to the Greeks, systematically persecuting the Truth as it is in Jesus, binding the consciences of men, and leading them in herds to destruction;—especially since they had joined the Papal Church, not from conviction, but from passion and worldly interest.'"

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### ITALY.

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The following letter from the Rev. Dr. REVEL contains the latest intelligence which we have received from Florence, and will be read with interest.

"FLORENCE, January 22d, 1861.

"DEAR BROTHER:—I received with much gratitude your good letter of the 18th of December last, and the copy of that of Rev. Mr. Hovey with the draft for \$190, of which \$150 were for the colporteurs, and \$40 to assist one of our theological students. I take the liberty of transmitting the enclosed few lines addressed to Mr. Hovey, which you will have the goodness to forward to him, if you think proper. I am under special obligations to you for all the efforts you feel yourself called to make in order to excite the active and the generous sympathy of the friends of the Gospel in the United States, in favor of this work of Italian evangelization, so wonderfully prepared by the Lord, contrary to all human foresight. I hope that the friends of the Lord in the British Isles, and the United States, will succeed in combining their efforts with ours, so as to accomplish a work whose foundation shall be clear, sure and biblical, and shall have a *future*. For if the Lord permit us to-day to labor with a great degree of liberty, and in comparative peace, in the extension of His Kingdom in this Peninsula, to-morrow, perhaps, the storms will descend on us, and if the spiritual edifice has not been founded on a rock, and built of incombustible materials, the fire of affliction will destroy the whole superstructure.

"I am happy to be able to say that our stations for evangelization in Tuscany seem to be sensibly developing and consolidating. We can scarcely rejoice without trembling, after our many painful experiences, and on account of the short space of time—about a year,—during which it has been possible to preach the Gospel freely in this country. Nevertheless, at *Leghorn*, where we have a settled minister, the meetings are very full, and are continually increasing in attendance. The

congregation exceeds 200. We had great difficulty in finding a room, which has now become too small for us, and the occupancy of which would even soon be denied us. We consequently decided to buy a piece of ground, well situated in the centre of the city, on which there is a shed which we are having transformed into a modest but convenient chapel, decent, well ventilated, and lighted; it can be arranged to contain, if need be, 350 to 400 worshippers.

“At *Pisa* we have also stationed, since the commencement of this year, a minister who has 60 regular hearers, and they are also increasing in number. There are many young people with whom special meetings are held; these are workmen. But the pastor hopes also to establish intercourse with the students of the University where he is attending lectures. He succeeded in opening at once an elementary school with a young Tuscan teacher, who went through his preparatory course at our normal school at La Tour, and a Sunday-school, which does good to parents as well as children.

“At *Florence*, also, our congregation grows. It varies from 80 to 120, with about 60 communicants. We have a school for boys, and one for girls, with 35 scholars, a Sunday-school, and a Christian Union for the young. Our Theological students give us satisfaction. They are regular, they labor, and endeavor to render themselves useful in the work.

“Be pleased, honored and dear brother, to continue to us the assistance of your prayers and liberality. Receive the most affectionate salutations of your devoted and obliged,

“J. P. REVEL.”

We subjoin the letter which Dr. Revel has sent to the Sabbath School of the Rev. Mr. Hovey, at Cold Water, Michigan. Are there not many Sunday Schools that might do, if not as much, yet something of the same nature, to promote the Kingdom of God in Italy?

“FLORENCE, January 21st, 1861.

“REV. HORACE HOVEY, Cold Water, Michigan :

“MY DEAR BROTHER :

“It was with more than ordinary joy that I received a copy of the letter which you wrote, under date of December 10th, 1860, to our common friend, the Rev. A. E. Campbell, D. D., of New York. The determination of those dear children of your ‘Self Denial Society’ to unite in paying a colporteur to go and disseminate the Bible amid the Sicilian people, so lively, and yet so ignorant and superstitious, has deeply touched me. You know I had asked for a young man to go and sell the Bible at Palermo. Instead of *one* young man there came to me *three* brothers or cousins, who were not willing to be separated from each other. To pay one of them I had already received some money from a Sunday School in northern New Jersey. For a second, a sum came from the north of Sweden at the very moment when I was putting my colporteurs on board the vessel. As a fourth young man, a relative of these three, was already in the island of Sardinia, I sent two colporteurs to Sicily, and one went to meet his relative in Sardinia, and both will sell the Bible in that island. Be so good as to ask our little friends in your Sunday School to let me know whether they prefer to apply their gift to complete the salary of the second young man who is in Sicily, or whether they wish to appropriate it to one of the two who are engaged in selling and in making known the Word of God in the island of Sardinia. According to their decision, I will communicate extracts from

the reports that I shall receive from one or the other of these two islands, which are now equally under the sceptre of Victor Emanuel, first king of Italy. I have no news, as yet, from our four colporteurs, except that they have reached their destination. I know, however, that the people are very desirous of knowing that book, so extraordinary in its character that the priests forbid them to read it, 'because,' say they, 'it contains poison; for the Protestants have inserted it, by falsifying the Bible which the holy mother, the Catholic, Apostolic, Roman Church has declared to be genuine.' Unfortunately, there are few persons who know how to read. The last statistics from Sardinia establish the fact that there are scarcely five persons in a hundred among the inhabitants who know how to read and sign their names. You see, therefore, how beautiful and needful a work of Christian charity our young friends of Cold Water are undertaking, when they spread the Bible among those poor ignorant people. For it is a remarkable circumstance that those who become acquainted with the pure Gospel Truth, desire also to learn to read that Truth for themselves in the Bible. Here at Florence we have begun within a few Sabbaths, a *Sunday School*. The children learn their verses well, and the parent who does not know how to read, tries with his children to spell out the words of eternal life.

"Receive, honored and dear brother, the thanks and the assurance of most cordial affection, for yourself and for your dear children, of your wholly devoted brother in the Lord Jesus Christ,

"J. P. REVEL."

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## THE FRENCH CANADIAN MISSIONARY SOCIETY.

This Society was founded at Montreal in 1839, upon a Catholic, or United Evangelical basis, and is under the direction of a committee composed of ministers and members of various denominations. The object is the evangelization of the French Canadian Romanists, numbering nearly a million of persons, who have long been kept in a state of the greatest ignorance, poverty, and superstition, under the yoke of a numerous and wealthy priesthood.

The Romish ecclesiastics have vast resources;—a large portion of the property of Canada East is controlled by them, and their numerous corporations are empowered to hold land in Mortmain to an extent almost unlimited, thus at once hindering the progress and endangering the liberties of the country.

Owing to the state of political parties in Canada, the Romish Bishops have long held the balance of power, and have asked and obtained large annual grants from the Legislature, which are employed for the advancement of Romanism with its soul-destroying errors, and all the social and political mischiefs it brings in its train. The Jesuits and other orders are putting forth the most zealous efforts to control education, to influence legislation, and in every way they can to retard the progress of the country. They have succeeded to a great extent in depriving the people both of intelligence and capital. The wealth which might be spent in producing the comforts of life, and in extending the domain of commerce, is sunk in unproductive convents and nunneries. They thus inflict a double injury upon Protestants,—they keep their people in such a state of ignorance and poverty that they are unable to pay their share of the public revenue, and at the same time withdraw vast sums from the common treasury, to be sunk in their unproductive institutions.

The main object which the God of nations had in transferring Canada from Roman Catholic France to Protestant Britain was, that the foundation of that new



empire, with its future millions of inhabitants, might be laid in accordance with Gospel truth as well as the constitutional liberty emanating from Great Britain. Had this been properly realised, how different would have been the spiritual and social condition of the French Canadian people! A large and increasing commerce is carried on between Britain and Canada. The value of imports and exports increased from some \$5,000,000 in 1800 to \$75,000,000 in 1856; and about three-fourths of the goods imported into Canada in the year 1856, amounting to some \$40,000,000, were from Great Britain, and in proportion as Protestantism increases, the national wealth and prosperity will increase, and the domain of commerce be extended.

The French Canadian Missionary Society seeks to accomplish its end—that of converting Romanists—by the following means:—

1. The circulation of the Scriptures and religious tracts, many thousands of which have been spread among the people by colporteurs and catechists.

2. Preaching of the Gospel by ministers and evangelists. There are several stations where the Gospel is regularly preached; in the district of Belle Rivière, 369 French Canadians are under regular Gospel ministration, where twenty years before there was not a single French Protestant. Several churches have been formed, embracing those led to renounce the errors of Rome. They have adopted a constitution similar to the union of the Evangelical Churches of France, with which body they have affiliated themselves. This step was altogether a spontaneous act, as the Society does not interfere in any way with their free action in the matter of church organization.

The only object of the Society is to make the French Canadians acquainted with the Gospel of Christ, assured that for the rest we may safely leave them and their pastors to the guidance of the Head of the Church, and to the teachings of the Holy Spirit.

3. The education of the young of both sexes at Missionary Institutes. There are some thirty Missionaries of different classes laboring between Ottawa and Quebec.

Over 1200 Romanists have embraced Protestantism through the efforts of this Society. About 900 young persons have received a good secular and religious education, who with scarcely an exception become Protestants, and who, mingling with the people, are diffusing an Evangelical influence among their countrymen, and are often instrumental in the conversion of relatives and others. During the year 1859, 156 attended the Missionary School at Pointe aux Trembles, and 80 at two other schools,—in all 236 under training in a single year; and many parents are anxious to send their children, but through want of funds they cannot be received.

A young friar left the School of the Christian Brothers, and came to the Missionary Institute last summer. Another converted friar is now a colporteur. The pupils at Pointe aux Trembles hold a boys' prayer-meeting, at which they pray most fervently for their own conversion, and for the conversion of their countrymen. Three-fourths of the colporteurs are Canadian converts, and several young men are studying for the ministry; so that it is hoped soon to have the whole work of evangelization carried on by a native agency, who have readier access to the people than Missionaries from Europe.

## THE SOCIETY'S WORK IN OUR OWN COUNTRY.

As all our Missionaries send their reports to us from month to month, our readers are not to expect from each of them new and striking cases of

conversions to Christ—or from Romanism to Protestantism, any more than they are to expect the same things from any pastor in the land. Yet every month furnishes its own history ; and there is scarcely a report from any one of our Missionaries that does not present some facts that are cheering, and that stimulate us to go forward in our good work. The following statements, taken from the reports, we think cannot fail in interesting our readers.

A Missionary in one of the large cities of the west, writes as follows :

“Some few months ago, I mentioned in one of my letters to you, that I was glad the Lord had called me into this glorious work, and that I hoped the day would not be far distant when I could look on with joy unspeakable at His work in the hearts and consciences of my fellow-countrymen. To-day I can say with Simeon of old, ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’ To be sure, I have not seen all the Irish Romanists in our city brought to a knowledge of the truth as yet ; but thank God, I have seen twenty-two of the most obdurate and prejudiced that I ever met with in this city, out on Sabbath last, to hear the Word of the Lord preached in its purity. I asked them, as we left the church, what they thought of the sermon ; they told me that they ‘liked it first-rate,’ and asked me if such doctrines were always preached in Protestant churches, (the subject was the all sufficient mediation of Christ) ; I told them yes, and they seemed much surprised.

“My industrial schools have been denounced, still they are well attended ; and in one of them, which contains sixty-two girls, there is but one Protestant ; all the rest are Romanists.

“This month I have visited one hundred and ninety Roman Catholic families, prayed with ninety-five, lent out seven Irish Bibles, induced eighteen Roman Catholic children to attend Sunday school, and thirty-one Roman Catholic adults to attend Protestant worship.”

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A female Missionary at the West, whose reports always cheer us, writes :

“A woman we had once known, sent for us to visit her. Found her very sick, and suffering for the very necessaries of life. The poorest and hardest kind of a mattress, a bolster filled with shavings, without sheet, pillow-case, comforter or bedquilt, constituted her bed ; and this was the only place of lodging for four. My sympathies were aroused ; and as they were Catholics, we went to their Priest for temporal aid. He said, ‘he knew her bed was very poor and uncomfortable, and must try to provide better.’ We then went to the sisters, for little comforts for the invalid ; they, too, promised to assist, but neither was heard from more. We then went among our own, and obtained things to make her comfortable, and as she said ‘happy, and in heaven.’ Visited her daily, but soon discovered that want and exposure had so riveted her disease, that there was no help or hope for a restoration. We would give her nourishment and medicine, then read and pray with her, the father and two little girls kneeling with us ; and she would often exclaim, ‘God love you,’ ‘God bless you,’ ‘I am so lonesome without you,’ &c., amid sobs and tears of the little ones. We called almost daily, till one morning we opened the door, and saw her body dressed for the grave, for the spirit had gone to Him who gave it, and as we approached to gaze on those still features, there was such a pleas-

ant smile over the whole countenance, that to us death was disrobed of its terrors, and we could but hope she was where sorrow, penury and want would reach her no more.

“This has been a very interesting month to us; but many things that we have seen and heard, detailed to you, would not convey the reality, or our feelings at the time. Our own health and strength has been unusually taxed; but we hope to get our efforts more concentrated, but still feel willing to spend and be spent, if we can in any way be instrumental in ameliorating the condition of others, either spiritually or temporally.”

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A Missionary in one of the cities of the State of New York, gives the following statement.

“In my labors of the month past, I have had access to a great number of Romanists, in our Alms House, and other parts of the city, particularly at the Alms House, where there are between four and five hundred persons, the great majority of whom are Romanists. I have for years past visited that institution every Sabbath morning, distributed Tracts, and copies of the Scriptures among them, conducted a Sabbath-school for their children, and preached the Gospel to all that would hear me. Through these means many have been taught the way of salvation, and have carried away with them to different parts of our country, Bibles and Tracts, and some of them good impressions made upon their minds, concerning the only true way of salvation, through Christ alone.

“Our Industrial School here is doing a good work. It is conducted by excellent managers and teachers. It seems lately to have taken a deeper hold upon the public mind, judging from the recent donations sent to it, so that now the managers can feed, clothe, and teach a goodly number of the poor destitute children of our city.

“Our mission Sabbath Schools are also doing well. My audiences, in general, are gathered in from the lanes and high-ways, where they have been in the habit of spending their time on Sabbaths, in idleness and dissipation.”

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A Missionary in one of the large cities of Missouri, among other interesting details of his labors, thus speaks of the Schools:

“Our four Industrial Schools, which I am called every Saturday to look after, are going along prosperously. Located at convenient places where we can direct poor little girls, and latterly some boys, from any part of the city.

“My own work has been regarded as more among the adult Irish Romanists; still I feel greatly the importance of the schools in connection with that work.”

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OUR French Missionary, laboring among the Canadian French in the northern part of Vermont, reports that during the month past his labors have been very arduous; that the sickness among the people has been great, and death frequent; that numbers have welcomed his visits with pleasure; and in one or two cases at least, he hopes that the individuals found peace to their souls, through the precious name of Christ.

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ONE of the Secretaries had the pleasure of spending the second Sabbath in Chicago, and addressing the French congregation there, gathered



under the labors of the Rev. M. Beaubien. At the close of the address he requested all those present who thought they had found the Savior precious to their souls, and who wished to be united in a church, to rise—about fifty persons rose. They, in the course of a few weeks, expect to be organized into a church and be connected with the Presbytery.

ANOTHER Missionary in the same State, laboring among the French, is also greatly encouraged in his work. He says the people are much interested about their salvation, and everything looks well for the future.

Our Italian Missionary in this city is greatly encouraged in his work. His meetings on the Sabbath are very interesting, and an increasing interest is manifested among the children in the Sabbath-school.

We have received a most interesting communication from a correspondent in the State of Maine, from which it appears that at least fifty families in one of the towns of that State who were formerly Romanists, have become Protestants, and are now asking that some one may come among them and preach to them the way of salvation through a crucified and risen Savior.

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## MISSIONARY INTELLIGENCE.

To the mind of an intelligent Christian, who desires to keep abreast of the religious movement of the age, nothing is more interesting than to take frequent surveys of the entire world, and inform himself of the planting and the growth of Christianity and Christian institutions in places so numerous and so widely scattered over all the earth. Within seventy-five years, an immense progress has been made; even within fifty years, and less, Christian missions have been commenced under good auspices at very many different points, in all the continents, and the islands of the oceans,—among the Heathen, the Mohammedans, the Romanists, the Jews. What a glorious beginning has been effected! The era of Christian Missions and Prayer has commenced! We wish we could give every month an extended view of the whole; but this is impossible. We can only take notice of a few sections of the grand movement in each number of the CHRISTIAN WORLD.

### THE TURKISH EMPIRE.

Mr. Trowbridge, an American Missionary at Erzeroum speaking of the "Plain of Pasin," and its forty or fifty Armenian villages, says: "The impression on my mind by my recent tour is that, humanly speaking, only proper labor is needed to bring all those villages under the quickening influence of the living truth. Good native helpers are needed, who will go with the Testament in hand, from village to village, and from house to house, declaring the Story of the Cross." "Our work," he adds, "on the whole, is encouraging. I have no doubt as to the ultimate results of our labors in this part of Turkey."

Mr. Van Lannep, writing from Tocat, says: "Six persons, mostly young men, have just been admitted to the Church, and there are some very promising candidates. The Holy Spirit is in our midst, I trust, and this in answer to prayer."

The Rev. Mr. Schaufler, writing from Constantinople in Jan., (1861,) gives an interesting account of the arrival of a converted Mohammedan family of Cæsarea, whose case has excited no little interest for some three or four years. They have sought protection in the Turkish Capital, where alone, we apprehend, safety can be found. Mr. S. says there are many among the Turks who are secretly inquiring after the truth.

Mr. Ladd, of Smyrna, gives a most interesting account of the happy death of a young man of much promise, who was a member of the church in that city, and of the impression it made on his Armenian friends and acquaintances; and says that a more liberal feeling among that people is springing up. Their prejudices against Protestants and Protestantism are evidently diminishing. He also says that a remarkable religious movement is going forward among the European and American residents in that city. It would seem that meetings of great interest are held among them, for he thinks that none similar "have been known in Smyrna since the days of Polycarp."

Dr. West gives interesting details of access to Armenians and Moslems at Sivas, in the heart of Asia Minor, through his medical profession: "My Bible class is thorough in the Turkish language, and I frequently have

strangers attending it, and sometimes Turks. I can see the Gospel light is constantly spreading."

The good work goes on in Marash. Fifty-two persons were, not long since, examined for admission to the Church, of whom sixteen were admitted; many of the others giving good evidence of conversion; but, in accordance with the usage of the missionaries, their reception was deferred. Two exploring missionaries had brought back interesting reports touching the willingness of the people to hear the Gospel.

In Bulgaria, the Missionaries of the American Methodist Episcopal Church are doing a good work of preparation,—not, however, without encountering trials.

#### AFRICA.

Greater interest than ever before is beginning to be felt in behalf of Africa and her children. Successful efforts are making to explore her rivers, and to push the work of discovery into the very heart of her vast domains, both north and south, both east and west. It will not be long till the climate, the productions, the people, their languages, customs and religions, will be far better understood than at present. The Rev. E. P. Rogers, a native of Africa, and Missionary from the American Missionary Association, who has lately been sent to Africa, writing from Freetown, in Sierra Leone, says: "Why is it that there is so great an interest felt for Africa at present?—and why is that interest increasing on the part of both white and colored people? Some attribute it to one thing, and some to another; but the true answer is: God is about to visit and redeem this people. I believe the

glorious day is not distant when those very portions of Africa which have been plundered of her children, shall become vocal with the praise of the Savior's name ; so that where cruelties have been enacted and sin abounded, grace will much more abound." Mr. Rogers has gone out to labor in the Yoruba country. His companions on the voyage, (the Rev. Mr. and Mrs. Hinman,) have gone out to join the Mendi Mission.

The missionary work in Liberia seems to be steadily advancing under the ample protection of the government, which is one that may well compare with any in the countries that boast of a more ancient civilization. The churches of all the denominations — Presbyterian, Methodist, Episcopalian, Baptist—seem to be in a good condition.

We believe there is a *daily prayer-meeting* held at Corisco, which is many degrees southward from Liberia. The newly founded church of that place has contributed the sum of \$108 to purposes of benevolence, besides \$66 to the erection of the new church in the neighborhood.

#### INDIA.

The work of God goes steadily forward in many parts of India, but more rapidly, we are informed, where earlier Christian effort had prepared the way,—for instance in the extreme southern end of the peninsula.

Five new churches have been formed recently in the Valley of the Godavery, by the Mahratta Missionaries of the American Board. Mr. Mitchell, of the Scotch Free Church at Poonah, has visited Ahmednugger, and writes, urging the carrying out of the American system of Evangelization in the villages around Poonah.

#### CEYLON.

A special work of Grace has been going forward in the Batticotta Training School, as well as in the Female Boarding-school at Oodoo-ville.

#### CHINA.

The Rev. Mr. Rankin, who has been called to bury a third child in Ningpo, and whose wife has been extremely ill, writes that "a renewed interest in religion had manifested itself in the boys' school in that place, and also among the people at Yuyiao, one of the out-stations of that Mission.

At Canton, the General Assembly of the Presbyterian Church (O. S.), has four missionaries and their wives who are laboring, with encouraging hopes, in several ways to make known the Gospel. "The last year was one of great external advancement, so that the mission was never more favorably circumstanced for the prosecution of evangelizing labors among this people than it is now."

#### SIAM.

Rev. Mr. Mattoon, in a late letter, says, "I see an improvement not only in the members, but also in the attention of those who come to our regular Sabbath services."

#### SANDWICH ISLANDS.

Two important steps have been taken within the last few months by the missionaries in those islands. One is the formation of the Presbytery of Maui and Molokai, containing seven ordained ministers, and five licentiates, and two candidates not yet licensed ; the other is the organization of an Association in the islands of Hilo and Hawaii. The



proceedings in both were carried on in the Hawaiian language. This movement will give much satisfaction to the friends and supporters of the American Board, inasmuch as it will give greater stability to the churches in those islands. At the date of the latest intelligence from the islands, the good work of the Spirit was still going forward in several places.

#### MISSIONS AMONG THE INDIANS.

The General Assembly of the Presbyterian Church has lost an excellent female member of the Creek Mission,—a Miss McKean, who had labored for several years as a teacher, and whose death was a very happy one. The Rev. Mr. Lilley, one of the missionaries, writes that “he is cheered by evidence of the Spirit’s presence in his labors in both departments of his missionary work. Much suffering prevails in portions of the Choctaw and Seminole countries, from the scarcity of provisions, consequent upon last summer’s drought.”

#### NEW GRANADA.

The death of the Rev. Mr. Sharp is a great loss to the Mission at Bogota, for his knowledge of the Spanish language, and of the manners of the people, was beginning to render him exceedingly useful in that field.

#### RIO DE JANEIRO.

The Rev. Messrs. Blackford and Simonton are prosecuting the study of the Portuguese language, and beginning to make some short tours into the country for the purpose of distributing the sacred Scriptures. They are much encouraged with their prospects of usefulness.

#### WESLEYAN MISSIONARY SOCIETY OF CANADA.

This excellent Society held its 35th

Annual meeting in Montrea. Three services, essentially the same, were conducted at three different localities in the city, in the month of February.

This society has established several Missions. 1. That among the Indians, which embraces 20 stations and 20 missionaries. 2. The Foreign Mission in Vancouver’s Island and British Columbia, which has several missionaries of whom we spoke in the February number of the *THE CHRISTIAN WORLD*. 3. A Mission in the country around Hudson’s Bay and Lakes Huron and Superior, embracing 19 stations, and employing 16 regular missionaries. 4. Five Missions among the French of Canada-East. 5. One German Mission, in Upper Canada, under the care of the Rev. Dr. Freshman, formerly a Jewish Rabbi at Quebec. 6. And lastly, it sustains 106 Home missionaries for the benefit of the colonists and poor foreigners settled in Canada. In addition to this the Society has 22 Schools for the instruction of the Indians, and two Industrial Schools. Including teachers, interpreters, etc., the Society has 142 Missions, 241 Agents that receive salaries, and 18,610 members of the churches which it has at these various missionary stations, of whom 1,190 are Indians.

The receipts of the Society last year were \$63,814. But this sum comprises £2,000 sterling received as a grant from the Mother Society in England. This noble Society is doing a great work, but is not alone in the British Possessions in North America, for the Episcopalians, the Presbyterians of various branches, and Baptists, are all engaged in the same great work in that vast field, which now contains a population of between four and five millions.

## NEWS OF THE CHURCHES.

The few pages in *The Christian World*, consecrated to "News from the Churches," will be filled for the most part with intelligence relating to the progress of Christ's Kingdom in Protestant lands. Of course only a condensed résumé, or summary, is all that we can give every month.

## THE BRITISH ISLES.

We have pleasure in recording that the aroused, intelligent and persistent zeal of Christians in England, Wales, Scotland, and Ireland, is constantly producing happy fruits. The work of the Lord is advancing, especially in the large cities and towns. The visiting of the laboring people in their houses, the lending or the giving to them the Word of God, the holding of meetings among them for kindly exhortation, exposition of the Sacred Scriptures, and prayer, are exerting a most happy influence. A portion of this labor is performed by ladies, whose perseverance, prudence, kindness, and sincere and humble piety, are beyond all praise. The success which has attended the efforts of earnest Christians in London, Edinburgh, Glasgow, and other large cities, to save fallen women, is in the highest degree encouraging.

We are happy to see that the attention of Christian philanthropists is beginning to be called to the subject of *Intemperance*, the most dreadful evil in the British Isles. It is positively frightful to think that the annual revenue of England now exceeds the sum of £70,000,000, or \$350,000,000, and that two-sevenths of this revenue are derived from a duty on intoxicating drinks! What is deplorable is to see that the government really pursues such a course as to encourage and extend this enormous evil, because the consumption

of intoxicating liquors helps to furnish a revenue to the State! It is now estimated that this consumption costs the people £60,000,000, or nearly \$300,000,000 per annum! To what an awful destruction of soul and body all this must lead!

There are in the city of London, 10,256 public houses. There are forty-nine places of worship in the district of Marylebone, and yet it is estimated that the number of men, women and children, that frequent the "public houses," and "night houses," (so called, because open all night) every Sabbath night, is greater than the number of the attendants at these forty-nine churches and places of worship.

But we may well suppose that there is too much religious zeal in the Churches of London, to allow this state of things to be much longer unlooked-after. The "City Mission" first appointed a Missionary to labor among the "public houses" of the parish of Marylebone; after which, they appointed one for St. Pancra's parish. And now it is proposed to appoint eighteen more. It has been found by experience that suitable men can do much by visiting these houses, and properly dealing with the proprietors and frequenters. Certainly this work must require peculiar qualifications, but Christian zeal ought to be able to cope with every form of wretchedness and wrongdoing, which this world presents.

## FRANCE.

The Protestant societies in France (and the same is true of Belgium) are prosecuting their work quietly and steadily, and with much encouragement. The divergence of doctrines in the Reformed Church is becoming more and more an effective reality, as our readers will learn from Dr. McClintock's letter, in the earlier pages of this number of the *CHRISTIAN WORLD*. It is a sad conflict to be waged in presence of a common enemy, but an unavoidable one. France is full of agitation. The Romish Hierarchy stand up for the unfortunate Chief of their Church, and do not fail to express with a loud voice, not only their profound sympathy with the Roman Pontiff in his troubles, but to denounce, in an indirect manner, for the most part, the rough treatment which he has received from the successor of Charlemagne in these times. But they have been compelled to learn that in this war there are blows to receive as well as give. The Jesuits in France, though respectable in numbers, wealth, and learning, have found their match in the writers (MM. About, La Guerrière, Cayla, and others,) who surround the Imperial throne. The question of a separation of the Roman Catholic Church in France from the See of Rome has been somewhat agitated; but nothing of the sort will be done. Louis Napoleon is not another Henry VIII.; nor is the religious state of France of this day at all like that of England three hundred years ago. In the sixteenth century, questions of religious doctrine and discipline engrossed all minds in England, and the people had long been despotically governed by

the Hierarchy of Rome. In France, in the nineteenth century, on the contrary, worldly interests absorb the minds of the people, and the great majority of all classes are *indifferent* to religion in any form.

It is not to be disguised that the Pope and the French clergy are now deadly enemies to Louis Napoleon;—a fact which *he* understands perfectly. The two "Allocutions" of His Holiness in December last—one addressed to the "Congregation" of Cardinals, and the other to two hundred volunteers, show that Pio Nono entertains not a spark of gratitude towards the French Emperor, although if it were not for French bayonets he could not stay in Rome twenty-four hours.—M. Rénan and his clique are striving still, by means of their *Revue Germanique*, and pamphlets and books, to diffuse in France their Pantheistic and Anti-Christian opinions; but they have little success. They teach a religion that has neither positive doctrines nor an external worship. It deserves not the name of a *religion*; it is scarcely a *religiosity*.

## SWITZERLAND.

There is an excellent little society in Geneva, whose object is to do good among the "*Dispersed Protestants*." An agent of that Society, M. Marchand, has been making some very interesting tours in the High Alps in France, immediately South of Savoy, in the cold and stormy region, where winter reigns seven months in the year—which was the scene of Felix Neff's apostolic efforts, and where he wore out his life in toils too great for his physical constitution. M. Marchand found hundreds of people in the hamlets of the deep valleys and mountain-sides, who still



retain some knowledge of the old faith of their ancestors, and who remember the fervent preachings of Felix Neff. He found much to encourage and cheer him among these poor, simple-hearted people, the descendants, without doubt, of the *French Vaudois*, or the Waldenses in the French sides of the Alps. It is well known that that wonderful people were numerous on both sides of that range of mountains, and that their churches were destroyed, and their pastors killed or driven into exile, by Francis I., and his infamous successors on the French side.

*A Female Missionary.* A young English lady, (daughter of a deceased officer,) who was born and brought up in Canada, but who was sent to a boarding school at Geneva for her health, has been laboring much for the benefit of the many Italians that are *employed* on the railroads that are making in the valley of the Léman. During three years she has distributed among these people many copies of the Scriptures and religious tracts in the Italian language, and has succeeded in getting considerable numbers of them to attend public meetings, established for their benefit, at different places. Great good, we doubt not, will result from these efforts, so unpretendingly and prayerfully made by this young person, who has for years known what it is to be an orphan.

#### GERMANY.

A good deal has been said in Germany the last two or three months about two men,—both remarkable, but in very different ways—who were “bosom-friends,” as far as such words can be applied to men in such different positions in life, whom

death has recently removed. One was Frederick William IV., King of Prussia; the other, Chevalier Bunsen. Both were good specimens of the real “Teutonic man.” The round ruddy face, the blue eye, the light hair, the robust and compact form of medium height, the quick temper, the genial humor, the ardent love of knowledge and of good men, were common to both. Honest and well-intentioned, rather than wise and prudent, generous and affectionate, they were esteemed greatly by all who knew them. Both were not always well understood by men who were not familiar with them. Like all impulsive men, they were not always consistent. Nevertheless they were good men, and sincerely interested in the progress of true religion in the world. To an American gentleman, the King wrote more than once, and always on religious subjects. In one of these letters he says: “You may rest assured that there is nothing which concerns the Kingdom of Christ that does not interest me.” Several able and interesting sketches of his life and death have appeared in Germany and England, which fully vindicate his memory against scurrilous attacks made in both countries years ago, and repeated in the United States, by disaffected Germans and disappointed politicians. Among the papers of his Majesty there was found, after his death, an affecting note, written in 1854, during a spell of sickness, and intended for his dear “Elise,” as he was in the habit of calling his wife, for whom he ever cherished the warmest affection. In that note he directed where his body should be interred (in the Church of Peace, Potsdam,) and that on the

tomb should be inscribed: "Here rests in God his Saviour, in hope of a blessed resurrection and a merciful judgment, founded alone on the merits of Jesus Christ, our most Holy Redeemer and only Life, the late," etc., etc.

Chevalier Bunsen, although his theological views were by no means always clear, also died in a confident faith in the true divinity of Jesus Christ and the efficacy of His blood and righteousness. Well does M. De Pressense say: "*To love God in Christ is everything; the rest is nothing.*"

#### SPAIN.

We have most interesting accounts of the Spanish persecuted ones. Signor Matamoros has been brought from Barcelona to Granada to be tried. Through the liberality of friends in England and on the Continent, he was enabled to make the journey with a good degree of comfort, feeble as he was, by bearing the expenses, on the steamer and railway, of the two policemen who guarded him! Several of those who were in prison at Granada have been liberated, but Signor Alhama has not been so fortunate. He and Matamoros may have to suffer a long imprisonment, if nothing worse. The movement made in England to enlist the sympathy and influence of the British Government has done good in Spain, it is said. There are many friends of religious liberty in that country. Able counsel will be employed to defend Alhama and Matamoros. Great good will come out of this affair. Satan is cunning enough, but not always wise.

#### ITALY.

Thus far the good work in Italy

advances well. It is a great thing that there are so many copies of the Word of God distributed every week. To be sure, it is only a beginning that has been made, and that only in the large cities. When shall the Gospel in its primitive purity be heard by the dwellers in "Calabria," in the "Abruzzi," in the "Marches," in the mountains in Sicily and Sardinia, as it is now heard, and for ages has been heard in the valleys of the Waldenses in Piedmont? O when shall that day come? *Let us hope, pray, and give.* Now is the time. The door is open; the Savior has opened it, and no man can shut it without His permission. We have read with great interest the account which the Rev. Ridley Herschell, of London, gave to a circle of select friends in that city, upon his return from a visit to Florence; but we have no room for even a brief statement.

#### JAMAICA.

The good work goes on in Jamaica, and British Christians are becoming greatly interested in it. The Missionaries of *The American Missionary Association* are actively engaged in it. They are good and reliable men, and with God's blessing will be extensively useful. The guidance of such a work demands, as far as man has anything to do with it, as much discretion and prudence as zeal and piety.

#### POLAND.

The work of our Baptist Brethren is greatly prosperous on the Continent of Europe. Their missionaries are preaching the Gospel in Denmark, Sweden, Germany, France, Switzerland, Hungary, Lithuania, and Poland. In the three first named

countries, their missions have already assumed very considerable dimensions; whilst in the others a good beginning has been made. We are particularly interested in the labors of the Rev. Mr. Alf, in Poland. At Kukaoki, Kehu, and Adamow, his preaching has been heard with delight, and the blessing of the Lord has manifestly rested on his labors; at the last-named place he has baptized quite a number of converts. And what is exceedingly important, the Government seems not disposed to oppose his labors. As the modern kingdom of Poland is a Roman Catholic country, in which the National Church of Russia (the Greek Church,) has almost no influence, it is quite possible that the Imperial Government will interpose no obstacle, especially if the Lutheran Consistory of Warsaw should be favorable, as seems to be probable. God be praised for this token of good in Poland! It is probable that by the regeneration of the Protestant and Roman Catholic populations of Russia, the truth will be made to penetrate into that great Empire.

#### REVIVAL IN ELBERFELD.

Just as we were terminating this article, we received the intelligence that a remarkable work of grace is going on in the Orphan Asylum in Elberfeld, Germany. More than half the inmates (some three hundred in number,) are subjects of it. This good work commenced almost immediately after the observance of the *Week of Prayer*.

#### METHODIST EPISCOPAL CHURCH.

The last Report of the Missionary Society of the Methodist Episcopal Church, gives the following tabular

view of their foreign missionary operations:

Foreign Missions.	Missionaries.	Assistants.	Mem. & prob.	Schools.	Scholars.
Africa.....	17	49	1,558	26	862
China.....	4	9	15	2	18
Germany.....	11	19	1,079	20	1,196
India.....	6	10	29	2	41
South America...	1	1	48	1	134
Scandinavia.....	4	10	216	..	..
Bulgaria.....	3	3	..	..	..
Sandwich Islands.	1	1	30	..	..
Total in For. Miss	47	102	2,975	51	2,351
Indian Missions..	17	18	1,181	..	..

#### PRESBYTERIAN BOARD.

The missions of the Presbyterian Board are,—among the Indian tribes of North America, 9; in Africa, 3; India, 2; Siam, 1; China, 3; among the Chinese in California, 1; Japan, 1; South America, 3. The Board also makes remittances to France and Belgium, and has a laborer among the Jews in New York. The Statistics of its missions, so far as reported, are as follows, including the mission to the Jews in New York:

Missions.....	24
Stations.....	59
American ministers.....	82
Native do.....	6
American male helpers.....	24
do female do.....	113
Native do.....	74
Communicants.....	2,779
Pupils in Schools.....	4,524

#### AMERICAN BAPTIST MISSIONARY UNION.

STATISTICS.—The last report of the Union presents the following summary statement of its missions:

The whole number of missions is 18. In the Asiatic missions, there are 16 stations, and about 350 out-stations; in the French and German missions, 70 stations, and 649 out-stations; in the Indian about 12 stations and out stations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 42 males, and 43 females; native preachers and assistants, exclusive of those in Europe, 364; in Europe, 125; total, 489. The number of churches is 355; of baptisms, (reports not complete,) 2,840; whole number of members, (reports not complete) 25,408.



## MISCELLANEOUS.

**RELIEF OF THE SYRIAN SUFFERERS.**—The world has seen few instances of Christian sympathy and benevolence more beautiful than that which the awful massacres perpetrated by the Moslems and Druses in the northern part of Syria, last summer have called forth. We subjoin an extract from a letter from the correspondent of *The World*, dated Beirut, January 14th, 1861, which we are sure will be read with interest. Up to that date, \$163,800 had been received by the Anglo-American Relief Committee of that city. This sum has been considerably increased since, without doubt. It will be seen that \$32,000 had been received from the United States. But this does not include the last remittances from the Syrian Relief Committee of New York, which had raised very nearly \$30,000 up to the 25th of February, when that committee held its last meeting, and resolved to close up its operations, having received assurance from the committee at Beirut that further assistance would not be needed—unless the massacres should be renewed, of which there was little probability, at least whilst the French troops remain, which will be as long we hope, as there may be necessity for their doing so. It is interesting to know that this sum of \$30,000 was raised solely in answer to appeals made through the newspapers, etc., and that no appeals in person, were made by the committee, or by any one in their name. It is not often so interesting an instance of charity and liberality has been seen. But religion is advancing, and great deeds of beneficence will be witnessed. The Christian world is becoming

more closely united. It is now becoming more and more felt that if one member of the Christian family suffers, all the rest suffer with it. The sympathy manifested by our people in behalf of the sufferers from famine in Greece, the Cape de Verde Islands, Madeira, Ireland, the Canadian colonies in Illinois, Kansas, and Syria, give us some idea of what the Christian world may be expected to do hereafter, as cases arise to call forth its sympathies and its aid.

“The operations of the Anglo-American Relief Committee are so intimately connected with the present condition of Syria, that your readers will, no doubt, be interested in a statement of its financial condition and present labors.

“The receipts of the committee have been about as follows :

England (including £5,000 from the government).....	\$110,000
Scotland.....	3,600
United States.....	32,000
France.....	150
Switzerland.....	100
Egypt.....	500
Gibraltar.....	2,600
Malta.....	1,660
Prussia.....	4,000
Beirut, Aleppo, and other parts of Turkey..	5,400
Calcutta.....	3,800
Barbary.....	50

Making a total of \$163,800, contributed by the above mentioned places for the relief of the sufferers in Syria. If we add to this, other sums received through private channels, together with contributions of clothing, bedding &c., the whole amount given by the benevolent in these places, will not fall far short of two hundred thousand dollars. When the second appeal of the committee was published, great fears were entertained that the funds would be speedily exhausted, but the prompt and noble response received from England, and the generous ‘Thanks-giving’ contributions in the United States,

have replenished the treasury, and at the present expenditure of about four thousand dollars a week, the funds on hand will last until the middle of May, when the wheat and silk harvest will begin, and the charitable operations of the committee probably cease. Thus far about sixty thousand dollars have been expended for food, about twenty thousand for clothing, two thousand dollars for bedding, five thousand for medical relief, and ten thousand for seed wheat. Thirty-two thousand garments have been given out; seventy thousand rations of soup have been given to feeble persons and nursing mothers. The number of food rations included in the sixty thousand dollars mentioned above is not less, thus far, than two millions and five hundred thousand. The number of persons daily fed by the committee, through the agencies in Beirut and Sidon is not far from twenty-three thousand, and the new expedition to Baalbec will probably feed six thousand more during the coming week. The committee had intended supplying the Lebanon farmers with eggs of the silk worm; but the Turkish government has promised to supply all who are in need. It will be seen by the above list of contributions to this one committee how wide-spread has been the sympathy for the poor Christians of Syria. But this is not all that has been done. The French people, moved by religious sympathy with their fellow-Catholics, and stirred with enthusiasm by the departure of a military expedition to the Holy Land, have sent enormous contributions, amounting to not less than \$300,000! A large part of this has been devoted to the rebuilding of houses, churches and convents, and even to the purposes of papal propagandism in places quite unaffected by the calamities of last summer. \$30,000 also came from Russia, about as much from Greece, and not a small sum from Bankrupt Austria.

“The sum total, then, of charitable contributions to Syria will exceed a half million of dollars. The good which has been accomplished by this magnifi-

cent charity is beyond all calculation.— Suffice it to say, that thousands of unhappy beings, who would have died of exposure and actual starvation without this aid, have by means of it been kept alive, clothed, fed, and are now in circumstances of tolerable comfort.”

AFRICA.—POWER OF A COLONY.— Bishop Payne, describing a visit to Cape Mount, states :

“Some thirty years ago, Mr. Williams attempted to establish a mission at Cape Mount, and preached in the home of a slave factor. But the factor, with his rum and tobacco and powder, and his influence in favor of the slave-trade, proved too much for him. Through all the years which have intervened, the slave-trade has kept up such constant hostilities among the natives as to shut out the Gospel. Within the last four years, however, Mr. Williams has had the great pleasure of seeing a colony established here, the slave-trade stopped, and the tribal wars, to which it gave rise, succeeded by a general pacification, effected, in a great measure, through his influence.

“Cape Mount is one of the outposts of the Republic of Liberia. The pacification spoken of was consummated, if we mistake not, during a visit of President Benson to Cape Mount. The influence of the Mr. Williams must of course have contributed much towards preparing the way for that happy event.”

HOLLAND.—Two-thirds of the inhabitants of Holland are Protestants. Among the Catholics is a peculiar sect of Jansenists, followers of the old Jansenists, who claim to be the pure Catholic Church. They have an archbishop, two bishops, a Seminary, twenty-five parishes, and about six thousand members. Excommunicated by the Pope, they still persist in their claims, and maintain the forms of the Roman Catholic Church, but recommend the reading of the Bible, of which they have a version of their own. They are not increasing in numbers.

ORDER OF TRANSLATIONS.—The following table shows the manner and order of time in which the Bible was translated into English :

DATE.	TRANSLATIONS.
A. D.	706, Adhelm, Saxon Psalms.
"	721, Egbert's four Gospels.
"	734, Bede's St. John's Gospel.
"	880, Alfred's version of the Psalms.
"	1340, Rolle's (or Hampole's) Psalms.
"	1380, Wickliff's Bible.
"	1526, Tyndale's New Testament.
"	1530, ——— Pentateuch.
"	1531, ——— Jonah.
"	——, G. Joye, Isaiah.
"	1534, ——— Jeremiah, Psalms, Songs of Moses.
"	1535, Coverdale's Bible.
"	1535, Cranmer's Great Bible.
"	——, Traverner's Bible.
"	1537, Mathews' ( <i>i. e.</i> , J. Rogers' Bible.)
"	1560, Geneva Bible.
"	1560, Bishop's Bible.
"	1582, Rheims New Testament. (Roman Catholic Translation.)
"	1600, Douay Bible. (Roman Catholic Translation.)
"	1611, King James' version.

In speaking of the different translations of the Bible, such expressions are frequently used as would lead those unacquainted with the facts to suppose that they formed so many independent works ; but there is, in fact, but one version of the Protestant English Bible in print, altered and improved by different hands, and which has received the subsequent amendments of many learned men ; but from the first to the last, there has been but one actual translation. Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental.

TWO NICODEMUSES.—One very stormy Sunday in Trinova, Bulgaria, two Greek priests of the Bulgarian Church thought they might go and hear our missionary, Mr. Long, preach, as they judged nobody would be there. So he preached on our Lord's interview with Nicodemus. They listened with great attention, and remained after service to converse. They seemed to have no clear perception of evangelical religion ; not even of the better spiritual views of Platon of Moscow, who is the accepted expounder of the doctrines and worship of the Greek Church. One of these priests had twice pronounced curses from his pulpit upon our mission.

BEARING FRUIT IN OLD AGE.—In the London " Missionary Magazine and Chronicle" for December last, we find a letter from the veteran and venerable Robert Moffat, who has so long labored to make known the Gospel in South Africa. It is addressed to the Rev. Dr. Tidman, Corresponding Secretary of the London Missionary Society. We give a single extract. It exhibits the spirit and character of the man. The letter was written on Mr. M.'s return from a long tour in the interior :

"Once more I address you from my Kuruman home, which of late years has been more like the lodge of a wayfaring man than a permanent abode. During the previous years, such was the nature of my engagements and studies, that I was comparatively a stranger in my own family. The short intervals between long journeys and sojourns among the Matebele, makes me emphatically feel much like those of old, who confessed that they were 'strangers and pilgrims on the earth.' Perhaps the kind of life I have been living for some years past has been one of those many means employed by the Divine Spirit in urging the solemn warning, 'Whatsoever thy hand findeth to do, do it,' causing the very depths of



the heart to feel that 'there is no abiding city here.' I never before remember experiencing such an entire weanedness from everything of a worldly character, as I do now, nor have I ever felt so wholly resigned to whatever kind of labor or suffering the Savior may think proper to call me. I feel a thousand times more willing this day to go forth in his service to where he bids, than ever I did during my long years of service. Nothing gives me satisfaction compared to the prospect of being able to devote myself, and all I have, to the cause of Christ among the heathen, and dying with the conviction that I had been honored in having been called to be a hewer of wood for the living temple of the Divine Redeemer. The retrospect, from the present period of my life, seems to reproach me with the little I have done, and sometimes a melancholy feeling will steal over me, at the prospect of the possibility of not being permitted to do more for him who loved me, and gave himself for the sins of the world. What is there worth living for, if not for Christ and his cause, whether at home or abroad?

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### DEPARTURE OF OUR MISSIONARY TO PANAMA.

Just as the last pages of this number of THE CHRISTIAN WORLD are going to press, our Missionary to Panama is preparing to embark, with his family, in one of the ships of the Panama Railroad Company, for Aspinwall. Last Sabbath night, (March 10th,) an interesting meeting was held in the Rev. Dr. Parker's church, to implore for him and the mission, the blessing of Almighty God. The Corresponding Secretary of the Society gave some account of the attempts which have been made by Protestants, from time to time, to introduce the Gospel into South America. This was followed by an address from the Missionary, (the Rev. Ramon Monsalvatge,) in the French language, which was interpreted by the Corresponding Secretary. The Rev. Dr. Parker followed with some very appropriate remarks. The meeting was an excellent one in every sense. In our next number we purpose to give the Historical Statement respecting South America referred to, as well as the Address of Mr. Monsalvatge. May the Savior go with our Missionary, and preserve and bless him in all his labors! Such, we are sure, will be the prayer of our readers, as it is of the Board.

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### BOOK NOTICES.

HAGENBACH'S HISTORY OF DOCTRINES. Edited by Prof. H. B. Smith, D.D., of the Union Theological Seminary. In 2 vols., 8vo. Vol. 1, New York: Sheldon & Co., 1861.

This work is an invaluable help to ministers of the Gospel and others, who desire to know something of the history of Christian Doctrines,—taking the word in its widest sense, as including all the doctrines, orthodox and hetrodox, which have grown out of

Christianity. The first volume has been issued; the second will soon follow. The American edition of this excellent work has felt the masterly hand of Professor Smith, one of the ripest scholars in our country. It is a great improvement on the Edinburgh edition. Should the second volume undergo the same thorough revision, and extensive enlargement as the first—as it certainly will—the work may well be recommended as the best

manual on the subject to which it relates, to be found in the English language. Its typographical execution, we may add, does credit to the enterprising publishing house which has given it to the American public.

LOVE AND PENALTY; OR, ETERNAL PUNISHMENT CONSISTENT WITH THE FATHERHOOD OF GOD. By Joseph P. Thompson, D. D. New York: Sheldon & Co.; 1860.

In this book of 340 pages, 12mo., the subject of the everlasting punishment of the finally impenitent is treated with the great logical acumen and felicity of style, for which the author is distinguished as a preacher and theologian. The Unconversalists are not at all pleased with it; nor are we surprised. Its positions and arguments it is not easy to overthrow, or refute. This work should be widely circulated.

A SELECTION OF HYMNS. DESIGNED AS A SUPPLEMENT TO THE "PSALMS AND HYMNS" OF THE PRESBYTERIAN CHURCH. Philadelphia: William S. & Alfred Martien. 1861.

This admirable volume contains more than five hundred choice Hymns, selected by the Rev. HENRY A. BOARDMAN, D. D., and is a most valuable supplement to the Book of Psalms and Hymns, whose use has been approved and authorized by the General Assembly of the Presbyterian Church.

We have in this book very many of the best hymns of the English language, brought together from all available sources. Many are translations from old Latin and German hymns. We have great pleasure in recommending a volume so well fitted to do good both in the public and private worship of God.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF FEBRUARY TO THE 1ST OF MARCH, 1861.

NEW-HAMPSHIRE.		bald, \$1; B. Douglass, \$3, . . . . . 5 00	
Temple. Nathan Wheeler, . . . . .	5 00	Norwalk. A Friend, . . . . .	5 00
Warner. Fred Eaton, . . . . .	5 00		
Hollis. Congregational Church and Soc'y,	19 10		
VERMONT.		NEW-YORK.	
New Haven. E. M. Hoyt, . . . . .	1 00	Oswego. A Friend, . . . . .	3 00
Williamstown. Cong. Church and Society,	2 39	Newburg. Asso. Ref. Ch., per D. Farrington, Jr., . . . . .	40 00
		Albany. W. C. S., . . . . .	5 00
MASSACHUSETTS.		N. Y. City. Mrs. Jas. Swan, 20 McDougal street, for the Waldenses, . . . . .	10 00
North Amherst. Sab. School Class, per W. A. Lawrence, for Italy, . . . . .	3 00	" Mrs. Stephen Driggs, 90 Twenty-Fifth street, . . . . .	20 00
Grafton. Royal A. Keith, . . . . .	13 00	" Market-st. Ref. Du. Ch., per M. T. Hewitt, Jr., . . . . .	89 85
Woburn. A Friend, . . . . .	2 00	" 13th street, Presb. Ch. per Jno. C. Harris, Jr., . . . . .	58 59
Braintree. Cong. Church and Society, . . . . .	25 00	" Dr. Baird, for the Waldenses, . . . . .	100 00
Boston. T. R. Marvin, of Bowdoin-st. Ch., . . . . .	7 00	Geneva. Ref. Du. Ch, Rev. Mr. Wiley, . . . . .	27 66
Auburndale. Cong. Ch and Soc'y, bal., . . . . .	2 00	Otisco. A Friend, . . . . .	2 00
Wilmington. Cong. Ch and Soc'y, to make Deacon Caleb Eames, L. M., . . . . .	37 72	Pierepont. Mrs. C. S Pangborn for Italy, . . . . .	4 00
Newton. Eliot Ch. and Society, in full of L. M. for Henry D. Bassett, Edwin Schaffin, and Ralph W. Holman, . . . . .	83 05	Albany. 2d Presb. Church, Rev. Wm. B. Sprague, per G & E. C. Batchelder, . . . . .	131 45
Hopkinton. Cong. Church and Soc'y, bal., . . . . .	25	Walton. Cong. Ch. Mo. Concert, Rev. J. Pattengill, . . . . .	2 00
Pawtucket. Cong. Ch. and Soc'y, to make F. C. Sales and F. Sherman, L. M., . . . . .	60 67	Goshen. "S," . . . . .	5 00
Worcester. Cong'n of Rev. Dr. Sweetser, . . . . .	145 98		
Winchester. Cong. Ch. and Society, . . . . .	51 73	NEW-JERSEY.	
Foxboro'. Orthodox Cong. Ch. and Soc'y, . . . . .	50 00	Newark. 2d Ref. Dutch Ch., Rev. G. Abel, per I. M. Darling, Jr., . . . . .	15 50
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